Efficiency and Equipment Number

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The Sunday School Times

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"Lean Thou on Me"

By Dorothy Conant Stroud

OH, look to God! No sad, disheartened soul
Need go uncomforted; He will console
The crying need within thy heart; His arm,
Encircling thee in love, will keep from harm
Thy soul. Dark though the hour, thy God will see
And whisper, "Oh, my child, lean thou on Me."

Mrs. William Strong's Testimony

Another brave pilgrim, who was recently summoned to her Saviour's presence, was Mrs. William M. Strong, who was the wife of the founder and director of the Soldiers' and Gospel Mission of South America. She died on July 7 at Temuco, Chile. Mr. and Mrs. Strong have for many years been personal friends of THE SUNDAY SCHOOL TIMES staff and their presence as guests in a home always brought blessing. Mrs. Strong's picture on the cover of the Mission bulletin for the third quarter of this year shows a calm, sweet, strong face; such an expression as cannot be put on on the spur of the moment at the photographer's request, but grows out of years of patient endurance, a loving heart, and trust in the Lord. A quiet smile on her fine features indicated the peace and joy in her heart. What Mr. Strong wrote to the Editor has a lesson for all Christian workers and is well worth remembering. "Mrs. Strong's characteristic motto," he wrote, "was that of Amy Carmichael:

'To my friends a heart of love,
To my God a heart aflame,
To myself a heart of steel!'

Five days after the great earthquake of 1939 she and I were traveling in a crowded truck standing upright. I happened to bump into her and she gave a smothered scream. 'Oh,' I said, 'I'm so sorry! I didn't think I'd bumped you that hard!' 'Oh, well, you see,' she said, 'I was injured by a falling adobe in the earthquake.' (Five days later, that was, and she never had told me!) I never knew her to be ill enough to be in bed—except for babies (and an operation thirty years ago). Her one passion in life, which she communicated to her son and daughter, was never to make trouble for anyone else." Here is the mark of a true Christian heroine and missionary. Surely she must have felt as John the Baptist did, when he said, "He must increase, but I must decrease" (John 3:30). Mr. Strong, Mr. and Mrs. William M. Strong, Jr., and other members of the family who are missionaries, as well as the rest of the staff, will be carrying on the faithful witness of the Soldiers' and Gospel Mission and need the prayer support of THE SUNDAY SCHOOL TIMES family. Mrs. Strong's life exemplified the love of 1 Corinthians 13; and her passing from earth to Heaven is a reminder that our call may come at any time.

"Ye Ask, and Receive Not"

By Douglas C. Hartley

IT IS the will of our Lord and Saviour that our prayers should be answered, for in Mark 11:24 He said: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Yet many Christians find their petitions barren of results. Why should this be?

The words "believe that ye receive them" imply that the essential element is faith—not a blind will to believe, but a faith that has a sure foundation. The Apostle Paul gives the only possible basis in 1 Corinthians 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ." If He is our foundation, the whole structure of our faith must rise upon His perfect personality—upon the principles He expounded, of which He is the living embodiment.

If we accept and practice this great truth—not merely giving it mental assent—it will produce, as Paul continues, works of gold, silver, and precious stones, that will abide when the work of every man is tried by fire. The apostle added, "If any man's work abide which he hath built thereupon [on Christ, the foundation], he shall receive a reward" (1 Cor. 3:14). His authority was the words of Christ in John 15:16: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Why? "That whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16).

What is the fruit of which the Lord Jesus spoke, which He has ordained or made it mandatory that His own should produce? It is the fruit of the Spirit spoken of in Galatians 5:22: "But the

Comfort for Dark Days

"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers" (1 Pet. 3:12a).

fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Note that the fruit is singular, with nine parts making up the perfect whole. If any part is missing, the fruit is marred, incompletely developed.

Let us liken it to the grape, the fruit of the vine. *Love* is the stem that fastens us through the Spirit to the Vine Himself. The core in which is vested the seed—the germ of life—is *faith*. Colored with *joy*, the *peace* of God is the skin which envelopes the meat of *goodness*. The seeds, which have power to produce in others the desire to have the more abundant, eternal life that is ours, are *longsuffering, gentleness, meekness*, and *temperance*.

Possession of this fruit of the Spirit is evidence that, like Christ, who came to do the will of God who sent Him, we are not only desirous of, but actually doing that will. And the purpose of it all? The Lord Jesus prayed to the Father, "Glorify thy Son, that thy Son also may glorify thee" (John 17:1); and to His disciples He said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8).

Only as we glorify the Son, that the Son may also glorify the Father, can we expect that whatsoever we ask the Father in the name of Christ, He may give it us. That is what the Lord Jesus meant when He said "in my name." We must ask for ourselves and others only that which will bring ultimately full glory to God.

James puts the whole matter of unanswered prayer most succinctly when he says, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (Jas. 4:3), not God's glory but our own. When the mother of the sons of Zebedee asked of Jesus "that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom" (Matt. 20:21), she was not seeking God's glory but that of herself and her sons.

Well might Jesus say, "Ye know not what ye ask" (John 20:22). That the sons were equally guilty of this sacrilege is apparent when, in answer to questions posed by Jesus as to their ability to qualify for these positions of highest honor, they replied, "We are able." They were not content to be two among that illustrious twelve who will sit with Christ, when He shall sit in the throne of His glory, on twelve thrones judging the twelve tribes of Israel (Matt. 19:28); but they must needs have the most honorable positions that only "shall be given to them for whom it is prepared of my Father" (Matt. 20:23).

"And when the ten heard it, they were moved with indignation against the two brethren" (Matt. 20:24). One would like to think of this as righteous indignation, but because Jesus at once called them all to Him, and explained that "whosoever will be chief among you, let him be your servant" (Matt. 20:27), thereby displaying the full fruit of the Spirit, we must assume that they were not indignant and concerned over a lack of reverence for the glory of God, but perhaps jealous of their own glory.

When Simon the sorcerer, after that he believed, offered money to Peter and John for the power to give the Holy Ghost by the laying on of hands, he was not seeking God's glory, but personal aggrandizement, for his heart "was not right in the sight of God" (Acts 8:21); he was "in the gall of bitterness, and in the bond of iniquity" (Acts 8:23). Because Peter and John were in the will of God, we may believe that Simon's request to them, "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me" (Acts 8:24), would be answered—if they thus prayed.

How true it is that "we know not what we should pray for as we ought" (Rom. 8:26). The story is told of George Washington Carver, that great Negro scientist who did so much with the peanut, a byword for insignificance, that he asked God to reveal to him the mystery of the universe. But God replied, said Carver, that the knowledge of the universe is reserved for Him alone. Then Carver asked, "Lord, tell me the mystery of the peanut," to which God answered, "Now, George, that is more nearly your size, and I will reveal it to you," which He did.

Even the most stalwart men of God have been guilty of this lack of wisdom; yet James tells us that if we "ask [this wisdom] of God, that giveth to all men liberally, and upbraideth not . . . it shall be given . . ." (Jas. 1:5). God judges righteous judgment according to that which a man has, and not according to what he has not. We must be careful not to ask something that is not God's will for us, beyond our capacities to understand or fully use that for which we have petitioned, else God cannot answer. Asking in Christ's name does not mean giving His name as a mere reference, or using it as a lever for obtaining a selfish request. It means that it must be something to which our Lord can well say Amen—something we are asking for the sole purpose that God and His Christ will be glorified.

If Christ be in us in the full occupancy of the Holy Spirit; if we are displaying the fruit of the Spirit in all its unmarred beauty of perfecton, we cannot ask amiss, for though "we know not what we should pray for as we ought . . . the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

The prayer of the Spirit, in the name of our Lord and Saviour Jesus Christ, must unquestionably obtain the utmost result. And as you rise from your knees after such a prayer, *immediately* praise God for the answer which you must know is on the way as an accomplished fact; for He said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Notes on Open Letters

Are Thorns Worthless?

The article in THE SUNDAY SCHOOL TIMES of August 6th, under the heading "Instead of the Thorn, the Fir Tree," Brother Smith says in order "to appreciate it better we should first think of the thorn and the brier. Both are worthless." God made them, and everything He made was good, not worthless. He made them for a purpose and a reason. The careless, the unheeding, unwary may find them rueful, but they are *not* worthless. This is not written in criticism, but in correction. My God created all things and all things were good. Nothing worthless or unclean, but good and helpful, and, strange as it may seem, because of that [all have] their own type of beauty, whether it be in use or in thought. God is a friend of mine, I speak as a friend.

I love your paper. It is a blessing full of good food, very sustaining.—*A Massachusetts reader.*

It appears that the reader misunderstood the general purport of Mr. Wade Smith's statement in his editorial, though she has quoted accurately. He did not mean that they are worthless in God's plan, but that man cannot make any use of them. Thorns and thistles were part of the curse upon the ground after the fall of man (Gen. 3:18). Man would not have had to contend with them if he had not sinned. The fact that God says in Isaiah 55:13, "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree," confirms the belief that thorns and briers were not in God's first or best plan, and that fir trees and myrtle trees are better. It is true that God has used the thorns and the briers to chasten men and to make it necessary for them to work hard for a living, which is a real blessing, since it helps to keep men out of a life of reckless sin. Thorns and briers are hard to handle, and they are not pleasant in a vegetable or flower garden. They are examples of various means that God uses to chasten men. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

TO INDIANA READER

If the Indianapolis reader who recently wrote the TIMES asking two numbered questions will send his name and street address, the Editor will be glad to send him a personal answer.

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I. The Miracle of the Jews' Regathering

The thrilling fulfillment of prophecy in our time

By GEORGE T. B. DAVIS

Having visited Bible lands several times, Mr. Davis is specially well qualified to write on the great events that have taken place there in recent years. His particular interest is to see the unfolding of history in the light of Bible prophecy, and also to get God's Word out among the returning Jews. This is the first of a series of ten articles on "Bible Prophecies Fulfilled Today," which will be published in The Sunday School Times. Mr. Davis is executive secretary of the Million Testaments Campaigns, 1505 Race St., Philadelphia 2.

THE return of more than a million Jews to the land of Israel, after being away from their ancient homeland for nearly two thousand years, is one of the most amazing and remarkable miracles of all time.

And the astonishing thing about this modern return of the Jews to their homeland is this: it was foretold in detail by the Prophet Jeremiah twenty-five hundred years ago. In Jeremiah 16:14, 15 we read:

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."

We all know about those mighty miracles, recorded in the Book of Exodus, which the Lord wrought when He "brought up the children of Israel out of the land of Egypt." There were the ten great plagues ending in the death of the first-born in every Egyptian home. Then followed the crossing of the Red Sea by the Children of Israel on dry land, with a wall of water on either side of them. When the Children of Israel were safely over, then Moses stretched out his rod at the Lord's command and the walls of water collapsed and Pharaoh and the army of the Egyptians were drowned.

Not One Feeble Person

Then, for a period of forty years, the host of the Israelites, probably some three million in number, were led by Moses through the wilderness. The Lord God went before them in a pillar of cloud by day and in a pillar of fire by night. He gave them bread from Heaven and brought water out of the flinty rock to satisfy their thirst. Their clothing did not wax old and their shoes did not wear out! And, marvel of marvels, we are told that among the tribes of Israel coming out of Egypt there was not *one feeble person among them* (Psa. 105:37).

In short, the Lord brought up the Children of Israel out of the land of Egypt by a series of miracles that were the most remarkable in all the world's history. It is little wonder that for centuries afterward people said, "The Lord liveth" who did those great and marvelous things.

But notice carefully what is predicted by the Prophet Jeremiah. He says: "Behold, the days come"—and they have come right now after a period of twenty-five centuries—"that . . . it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north . . ."

What is "the land of the north"? It is Europe—Russia, Rumania, Bulgaria, Poland, Germany, and other countries of Europe. And it is from these very lands "of the north" that the greater number of the Jews have gone back to their ancient homeland during the past generation. In this modern migration "to Canaan," the Jews have been directed by God's overruling hand, working for them in the midst of affliction, just as truly as His hand led the Children of Israel thirty-five hundred years ago through the wilderness to the Promised Land.

In the days to come, we may expect an even greater exodus of Jews, from "the land of the north," streaming back to their ancient homeland in Israel. What will it be when God says to the leaders of Russia, "Let my people go!" and the iron curtain lifts and some two or three million Jews, who are at present held behind that iron barrier in Russia, are free to go back to Israel as doves to their windows! (Isa. 60:8.)

At present the Jews in Russia are not even allowed to have Zionist literature. And about the only Jews who have gotten out of Russia into Israel, in very recent years, are those who managed to escape by stealth across the Soviet borders and finally find their way into Israel.

After Mr. Ben-Gurion became prime minister of Israel, in 1948, he asked Russia's leaders to permit any Jews who wanted to leave Russia and come to Israel to do so, but Russia's leaders either ignored or refused his request.

However, in the early 1920's it was largely Russian and Polish Jews who settled in Israel. Among them were such Jews from Russia as David Ben-Gurion, who in 1948 became Israel's first prime minister. Mr. Chaim Weizmann, the brilliant young scientist who helped to save Britain in the First World War, was a Russian Jew who later helped to mold the Jewish State and became its first president.[1]

Well may we pray for the deliverance and liberation of Russia's large Jewish population that they may be permitted to return to Israel and that many of them may receive the Word of God and be saved.

It is interesting to observe that when the Lord led His people to the land of Canaan long ago, it was from Egypt, a land of the south. He led them northward from Egypt to the Promised Land. Today, however, precisely as predicted by the Prophet Jeremiah, He has led His people from "the land of the north" (Europe) southward to the land of Israel.

And further, the Lord says, through the Prophet Jeremiah, that they are to return to their former homeland, not only from "the land of the north," but "from all the lands whither he had driven them." And this is exactly what has taken place.

Only the Beginning

David Ben-Gurion, the first prime minister of Israel, in speaking to a conference of schoolteachers in Israel, said: "In the first four years after the foundation of the State of Israel three quarters of a million Jews returned—from all the ends of the earth, from more than sixty countries spread over the five continents. There is no doubt, however, that the Ingathering of the Exiles has not ended, it is only in its beginning." We heartily agree with Mr. Ben-Gurion that the "Ingathering of the Exiles" to the land of their forefathers has not ended; it is only in its beginning!

How marvelously the prophecy of Jeremiah is being fulfilled today in the regathering of the Jews from the land of the north and from all lands, exactly as foretold twenty-five hundred years ago!

In a most remarkable manner the Lord prepared the way for the Jews to return to their ancient homeland, both by airplane and by steamship.

Tens of thousands of Jews have returned to Israel by plane from the lands

[1] For further details about Chaim Weizmann, see Mr. Davis's books, "Seeing Prophecy Fulfilled" and "Israel Returns Home," obtainable from the author at 1505 Race St., Philadelphia 2, at 35 cents each.

where they have been living for long centuries. The airport in Israel is located at Lydda about a dozen miles from Tel Aviv.

It will be recalled that it was at ancient Lydda that the Apostle Peter healed Æneas, who had been bedridden with palsy for eight years. Peter simply spoke the words: "Æneas, Jesus Christ maketh thee whole . . ." And "he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord" (Acts 9:34, 35).

The airport in Israel is close to the ancient village of Lydda. The airport was built nearly twenty years ago when the British had the mandate over Israel. I had a talk with the British engineer who built the runways for the airport. There are four runways; each one is half a mile long, and 330 feet wide, and built of asphalt. The cost of the runways alone was nearly a million dollars.

The airport is one of the finest in the East. Most of the major airlines have plane service to and from the Lydda airport, including such lines as TWA, KLM, Swiss, Scandinavian, and others.

Among the Jews who have returned to Israel by plane were more than 100,000 Jews from Iraq. The State of Israel secured permission from the Goverment of Iraq for these thousands of Iraqi Jews to return to Israel. As there is no railway from Iraq to Israel these Jews were flown from Iraq to Lydda by airplane—after they had been deprived of almost all of their possessions by the Iraqi Government.

Most of these Iraqi Jews had lived in the land of their exile for centuries. Some had become "tribal families"—with all the relatives living in the same district as a united community. When these tribal families migrated to Israel some of them numbered five to six hundred persons! It was quite a problem to get them settled amicably in the land of Israel, because there, too, they did not want to be separated from one another.

Many Jews have come back to Israel by plane from India. These are dark-skinned, dark-eyed Jews, closely resembling the rest of the people of India.

But the great majority of the Jews who have returned to their ancient homeland have gone back by ocean steamer. There was no natural harbor in Palestine where ships could safely enter. The chief Palestine port was Jaffa, but because of reefs the steamers had to anchor offshore, and the passengers and merchandise were brought to the land in small boats.

Now see the Lord's wondrous working! After the First World War, the Lord led the League of Nations to give Great Britain the mandate over Palestine. And while the British ruled the country the money was provided to build a harbor at Haifa at a cost of millions of dollars. Since Israel became a nation that Haifa harbor has been enlarged still further, so that today steamships of thirty thousand tons can safely anchor just alongside the splendid docks.

While Haifa is the commercial metropolis of Israel it is also a very beautiful city. It is built on the shores of the blue Mediterranean, at the Bay of Haifa. The city nestles at the foot of Mt. Carmel, and extends up the slopes of that ancient mountain where Elijah had his famous contest with the prophets of Baal, as recorded in 1 Kings 18:18-40.

I shall never forget one evening when my wife and I were leaving Haifa by steamer. We were deeply impressed with the beauty of the hundreds and hundreds of bright lights shining from the homes of the city, which extends far up on the summit of Mt. Carmel. And we were thrilled as we beheld overhead the myriads and myriads of brilliant stars shining like jewels in the vaulted firmament of heaven.

Jews of all types and ages have returned to Israel "from the land of the north, and from all the lands whither he had driven them." Mingled with the fair-haired, blue-eyed Jews of various countries of Europe have come the dark-haired, dark-eyed Jews of North Africa and other southern lands. Jews of all ages, classes, and conditions have returned with great joy to their ancient homeland, after being away from it for nearly two thousand years.

Is God's Word true? How marvelously Jeremiah's prediction of the return of the Jews to their ancient homeland "from the land of the north, and from all the lands whither he had driven them" is being fulfilled today to the very letter before our eyes, and before the eyes of all the world!

Could anything show more conclusively the supernatural inspiration, and the divine authority of the Bible, than the precise fulfillment of Jeremiah's prophecy uttered more than twenty-five hundred years ago!

(To be continued)

Sowing the Word in Thailand and Singapore

Asian crossroads still open to the Gospel

By HARRY LIU

Mr. Harry Liu, a Christian Chinese, is on a deputation trip for the Pocket Testament League (156 Fifth Avenue, New York 10), which takes him through London, Paris, Bangkok, Indonesia, Manila, Australia, and New Zealand. He tells here of distributing Gospels in two lands that are "white unto harvest." Readers will recall his earlier article in THE SUNDAY SCHOOL TIMES *of July 2, telling of Billy Graham's second London crusade.*

TO THE outside world Thailand, "Land of the Free People," is known as Siam. It is a land of beautiful scenery, charming people, and abundant natural resources, and is inhabited by many different kinds of jungle animals, especially the famous white elephant. Thailand is a peaceful and prosperous nation, not overly populated like the other countries of Asia. The people of many Eastern countries experience hunger, but those living in Thailand always have enough to eat. Though other Eastern countries became colonies of the European empires, Thailand maintained her freedom. Other countries are full of fear and divided into conflicting ideologies, but Thailand is positively anti-Communist.

Thailand is about the size of Spain. She has many rivers: the magnificent Menam Chao Phaya, "Mother of Waters Most Noble," sweeps through her capital of Bangkok.

The Thai people originally came from China. They are small, handsome, and alert. Eighty-five per cent of them are farmers; seventy-five per cent illiterate. Their lives center around their magnificent Buddhist temples, while the barefoot, shaven, yellow-robed Buddhist monk, like a golden butterfly, moves from house to house giving the people a chance to earn merit for their souls. All the men of Thailand are expected to spend at least three months of their lives as monks, and, after they have served their term, most of them return to normal life. It is possible only for the king to have a substitute. The Thai people love sports. I saw a most interesting English football game in Bangkok yesterday.

I told a missionary from America, "Bangkok is somewhat like Miami in the making." It has wonderful weather and sweet fruits. Modern houses are going up everywhere and the high rents also remind you of America. The taxis are small English-made Fords, but here we have something not found in Florida, that is the water-taxi on the river. The city of Bangkok is 170 years old and is now the crossroads of Asia. The airlines from Europe meet here, some heading north to Japan, others east to the Philippines and San Francisco, and still others south to Australia.

Thailand is surrounded by Communists. To the north Communist China presses down; to the south are the jungle Communists of Malaya; to the west is the Burmese Communist army; and inside Thailand are 50,000 Indo-Chinese

refugees who are in danger of becoming fifth column Communist leaders of their land. Out of twenty million people, three million are Chinese, and Red China is busy wooing their youth to Communism.

Most of the three hundred missionaries in Thailand are American. Almost every missionary to whom I have spoken believes that now is the time to give the people of Thailand the Gospel while the United States is pouring aid into the country. The United States-Thailand relationship is at its peak. Americans need no visas to visit the land, and permanent visas are easy to obtain. The present king of Thailand was born in America, and his young queen speaks English very well. They have two daughters and a son. The king loves to take photos of his children and sends them to the newspapers marked, "Photos by the King." He is well loved by his people.

The Rev. A. J. Overton, Jr., and I arrived here about two weeks ago. Mr. and Mrs. A. J. Hansen of the Christian and Missionary Alliance announced our coming and entertained us in the missionary home. On the first Sunday, we each had one Chinese service. On Monday, Mr. Hansen arranged for us to speak at the Alliance Central Bible School in Khonkaen. On Tuesday, we had the privilege of speaking to the first leper Bible school in Thailand. Mr. and Mrs. Bill Kerr of the Christian and Missionary Alliance are in charge of this school of thirty-three leper students. The Spirit of God has worked mightily here and many hearts have been touched.

Nearly all of the Christian schools for the Chinese children are open to us for preaching and the distribution of the Gospel of John. Yesterday, we met a friend connected with the Chinese newspaper here who introduced us to other Chinese public schools. The five thousand Gospels which Mr. Joe Copeland of the Pocket Testament League sent us were not sufficient. I spoke with Mrs. Case of the Literature Department of the Alliance Mission, and they offered us five thousand Chinese Gospels for this great harvest field. Mr. Hansen is most co-operative. So we say, "Praise the Lord." Pray for spiritual revival and native Christian leadership in Thailand. Pray for Gospels printed in the Thai language.

SINGAPORE, with its heterogeneous mingling of the races of the East, lies at the southern tip of Asia, just eighty miles north of the equator, and is one of the most colorful ports in the world. It was founded by Sir Stamford Raffles in 1819 as a focus of trade in the tropical produce of Southeast Asia. Lying halfway between India and China, as it does, it soon became a crossroad of the Orient. With the development of tin and rubber, and the consequent opening up of the mainland states of Malaya, it became, with Penang, the great funnel through which products essential to the automobile age came into the line of world trade.

Singapore has an area of 225 square miles. Its estimated population, at the end of December, 1954, was 1,191,090. Of this total, there were 146,219 Malaysians; 910,866 Chinese; 92,895 Indians and Pakistanis; 17,994 Europeans; 11,564 Eurasians; and 11,552 others.

Singapore, a Crown Colony in status, has now a large measure of internal self-government under the Order-in-Council, which came into force on February 8, 1955, and which follows the general pattern of the recommendations of the Rendel Constitutional Commission Report published on February 22, 1954. The form of government is a Council of Ministers responsible to a Legislative Assembly of predominantly elected membership. The Council of Ministers, over which the Governor, Sir Robert Black, presides, consists of nine ministers, collectively responsible to the Assembly for policy and individually in charge of the administration of his department.

Since June, 1948, there has been a state of emergency in the Federation and in Singapore. This has been brought about by an attempt by the Malayan Communist Party to overthrow the government by armed force, with the aim of establishing a Communist republic.

The Communists' tactics have been to intimidate the rural population, by murder, violence, and threat, into aiding them by supplying food and finance. Resettlement of rural communities in new villages, where the people can be protected, has robbed the Communists of their sources of supply and information, while the police and army patrols hunt them relentlessly in the jungle. Incidents, which averaged 16.6 per day in 1951, dropped to 2.9 in 1954. It is now possible to travel with freedom and safety on virtually all the main roads of the Federation and on the smaller roads in most areas, but the advice of the police should be sought by travelers proposing to move about in rural areas or on estates.

The population of Singapore is 1,191,090. With the growing birth rate and declining death rate, the rate of growth is rapid toward an estimated population of 2,000,000 in 1972.

In 1947, a ten-year-plan was drafted for free, universal primary education for all children in English-language schools. This was supplemented in 1950 by a five-year plan with a concentration on primary schools, and a teachers' training college was established to provide for the rapid increase in the number of teachers which these plans made necessary. It has already a capacity of 1,700 student teachers under training.

Mr. J. Oswald Sanders, the general director of the China Inland Mission Overseas Missionary Fellowship, told me: "In a very real way, Singapore is the gateway to the Orient, and its polyglot population of almost one-and-a-quarter million people makes a fascinating study to the thousands of travelers who pass through every week. It is, in itself, a most interesting but complex mission field, comprising as it does Chinese speaking various dialects, Tamils, Sikhs, Malays, and smaller minority groups. It is a city of churches, not all magnificent structures to be sure. Four of the main denominations have established work, but congregations are divided because of the language barrier.

"About twenty years ago, China's flaming evangelist, John Sung, was used of God to bring revival, out of which grew the Chinese Inter-Church Union, which linked about thirty Chinese churches in a fellowship of evangelistic endeavor. The Union was resuscitated in recent years by the Rev. Calvin Chao, who was also the leader in establishing the Singapore Theological Seminary, from whose doors the first six graduates have recently come. Mr. Paul Contento of the China Inland Mission has been greatly used in evangelistic work among these churches. Indeed, he has just completed a campaign in a suburban church where forty came to the Lord. Two younger C.I.M. workers recently conducted a week of evangelistic meetings at St. Andrew's School, where forty boys professed faith in Christ.

"There is at the university a small but keen Evangelical Union, which, however, is not officially linked with the Inter-Varsity movement, although it shares the same outlook and objectives. A recent visit of the Scripture Union representatives created a great deal of interest, and has resulted in a minor revival in systematic Bible reading.

"Several churches cater to the English-speaking population, which is by no means inconsiderable. The help of missionaries is greatly welcomed, but the great need of the churches in Singapore is for spiritual revival. There has been no powerful voice and no outstanding spiritual movement since the visit of John Sung."

Dr. G. W. Strother, principal of the Malaya Baptist Theological Seminary in Penang, told me: "It has only been since the Communist occupation of China that the Christian movement has been compelled to face seriously the evangelization of Southeast Asia, but all our trained ministry and theological institutions were behind the 'bamboo curtain.' We got out with a skeleton cadre of trained personnel. We cannot evangelize without a God-called ministry. A dedicated, trained, Spirit-filled ministry is essential. These cannot be brought in from abroad in sufficient numbers for the task. Native born and trained men are the hope.

(Continued on page 784)

Efficiency in Teaching and Organizing

Methods that other teachers have found successful in interesting and helping their classes

Organizing Your Class for Service

By Esther Miller Payler

IF YOUR class does not have weekday meetings, you may be missing an opportunity to make real in the life of your students some of the Christian teaching you give in the Sunday school period. You know from your experience with Juniors that they are interested in joining clubs and groups. If they are not given the opportunity to be part of Christian groups, they may join others that will not have such a good effect upon their characters.

Here are some things to consider before you organize your class. If the teacher has these in mind before the first meeting, it will make it easier in guiding the plans so they will work out well for the students and teacher.

1. How often shall the class meet?
2. Where will it meet—in the church building or in homes?
3. When will it meet—day of week and time of meeting.
4. What kind of activities will be undertaken, such as devotions, study, handwork, projects?
5. Names of suitable nominees for offices and committees.

If the teacher has these in mind, he will be ready with constructive suggestions to guide the students, and will not commit himself, in his enthusiasm, to plans that will keep the group from being what it should, or will make the work a burden to him.

Juniors like pins or buttons, so something of this sort should be planned early in the organization. Also they will like to have a name that they feel is suitable. Sometimes they like to have letters, the meaning of which is known only to members. One Junior group is called "F. of J." which stands for "Friends of Jesus." Another is called "H. 13:8," which stands for Hebrews 13:8, "Jesus Christ the same yesterday, and to day, and for ever." Another is called "W. W.," standing for "Willing Workers."

The teacher's part is to guide the group into true Christian activities. The meetings can become a haphazard enterprise not worth anyone's time, if they are given over merely to games and refreshments. The fun side has an important place, but it must be balanced by a good program of devotions, mission study, and Bible or church projects.

Arts, crafts, and handwork of any useful kind may also have a place. Working in clay, making soap figures, woodworking, ceramics, and sewing are some suggestions. But wherever possible relate such projects to the Bible, such as models to be used in illustrating Sunday school lessons, and the like, or to the making of gifts for missionaries, or shut-ins, and the like.

One group has formed a chorus that is available for programs in the church and its organizations, as well as in the community. They have made a study of hymns and they go to local institutions and present musical programs.

Each group needs some project that will afford a real opportunity to put into practice what is learned in Sunday school about sharing and about Christian service. Maybe your group can make scrapbooks for a children's hospital, or mend toys for an orphanage, or dress dolls. Perhaps you can also help support work in church institutions and missions.

One class gives to a school in India and receives letters from the students there. The members of the class write letters to names sent by missionaries. So missions are real and personal to them, and when they give their money it means something. At Christmas and Easter the class sends a box of clothing and gifts.

Perhaps these suggestions will help you organize your class and thus help your students to grow in grace and walk closer to Christ.

CHEVY CHASE, MD.

Decorating the Primary Room for Thanksgiving

By Elizabeth W. Sudlow

THANKSGIVING Day is a sort of harvest festival, a feast of thanksgiving for the food that has been grown during the summer, so it will be well to substitute fruits and vegetables for the usual floral decorations that appear on piano and table.

In one school a large cornucopia was placed on the piano, and out of this fruits and vegetables spilled so as to almost cover the top. The cornucopia was of woven straw, but one made from heavy paper or light cardboard would have been equally effective. The attractive effect was obtained by the use of well-assorted fruits and vegetables. The large display set the keynote for the entire service, "All good things around us are gifts from God above."

In another school the superintendent's table had been cleaned off, and a beautiful arrangement of fruits and vegetables built up. For the foundation a round box or tin pan was covered lightly with greenery and then a beautiful pineapple was placed in the center. Around this were grouped white parsnips, golden yellow carrots, red apples, green pears, and even potatoes and onions. The lovely effect was created through the careful arrangement of the vegetables.

If you can decorate the room with sheaves of grain, corn, colored leaves, and berry pods, that, too, will suggest the theme of the day. Children are so susceptible to such things as decorations, that a beautiful table display of fruits and vegetables will impress them with the lesson that at this Thanksgiving season we should truly be especially thankful for the beauty that is all around and for the good things that God has provided for our food.

The harvest time of the year, when the grain and fruits and vegetables are being gathered into our barns and cellars, should be used to illustrate God's goodness and love. If we wish Thanksgiving Day to have a Christian meaning for the children, we can help prepare them by using, in the way of decorations, all these material things that speak of God's good gifts.

MIAMI, FLA.

Teaching by Parallel

By Ida R. Monday

"HOW do you liken Paul's experience on the Damascus road to the experience of anyone today?" Miss Jones, the Intermediate teacher of girls, looked around.

"Mary?"

"We all meet Christ on *some* road."

The teacher nodded. "Yes! Each one of us has his own particular 'Damascus' road, and each one, as he becomes a Christian, asks the same question Paul asked, "Lord, what wilt thou have me to do?"

The class, which had not been attentive that day, was alert the rest of the Sunday school period, and really seemed to enjoy the ensuing discussion. Their teacher had introduced a parallel situation between Bible and modern times, and one that was particularly needed at that time by the girl, Mary, upon whom she called for an answer.

Another time Miss Jones deftly stimulated a discussion of worldly temptations, planned toward her particular class's needs at the time.

"Some may think that there are more temptations in the world today than there were during the times of the Bible characters, but," she turned to the blackboard, "let's make here, two columns of temptation, one of Bible times, one of modern times."

(*Continued on page 786*)

International Uniform Lesson

LESSON 3. OCTOBER 16. THE BAPTISM OF JESUS

Luke 3:1-38; printed text, verses 2b-8a, 15-22

Golden Text.—Thou art my beloved Son; in thee I am well pleased.—Luke 3:22

THE KING JAMES VERSION

Luke 3:2b The word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance.

. . . . . .

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by International Council of Religious Education.

The Lesson as a Whole

By J. C. Macaulay, D.D.

Approach to the Lesson

WHILE it would be unwise to judge the comparative value of different portions of the Word of God, we all have our favorite sections, and doubtless most of us have our favorite Gospel. John seems to hold primacy among the Gospels in the affection of a large proportion of God's people, but not so many are aware of the wealth of material which we have only in Luke's Gospel. Of Mark's material, 93 per cent is found in one or more of the other Gospels, but 59 per cent of Luke's material is peculiar to him. He alone gives us the details of the birth of John the Baptist and the birth of Christ, with the story of the manger and the shepherds. Included in this narrative are the great hymns which we know as the Magnificat (Luke 1:46-55), the Benedictus (1:68-79), the Gloria in Excelsis Deo (2:14), and the Nunc Dimittis (2:29-32), found nowhere else.

Of the thirty-five parables given in Luke's Gospel, nineteen are found nowhere else, and among them some of the prime favorites. Here are several of them:

The Good Samaritan (Luke 10:30-37)
The Friend at Midnight (11:5-8)
The Rich Fool (12:13-21)
The Prodigal Son (15:11-32)
The Unjust Steward (16:1-13)
The Unrighteous Judge (18:1-8)
The Pharisee and the Publican (vs. 9-14)
The Pounds (19:11-27)

Here also are miracles recorded for us only by Luke:

The miraculous draught of fish (5:1-11)
The raising of the widow's son (7:11-17)
Healing of the bent woman (13:10-17)
Healing of the man with dropsy (14:1-6)
Cleansing of ten lepers (17:11-19)
Healing of ear of Malchus (22:49-51)

Other notable incidents for whose knowledge we are dependent on Luke are:

The infancy narratives (1:5 to 2:40)
The boyhood incident (2:41-52)
The mission of the seventy (10:1-20)
Mary and Martha (vs. 38-42)
The conversion of Zacchaeus (19:1-9)
The walk to Emmaus (24:13-35)

By this time we should be ready to give God special thanks for Luke's Gospel, and for the care that he took in writing it (1:1-4), considering what great and precious additions he, under direction of the Holy Spirit, has made to the Church's knowledge of our Lord Jesus Christ.

Verse by Verse

Luke 3:2.—". . . *the word of God came unto John . . . in the wilderness.*" Here is a phrase which identifies John the Baptist with the Old Testament prophets.

Verse 3.—"*And he came . . . preaching the baptism of repentance for the remission of sins.*" The baptism required was indicative of repentance, not a means of securing remission of sins. For a similar construction see Matthew 3:11, where the "unto" (same word as "for" here) does not mean "with a view to" but "in connection with." Baptism does not induce repentance, neither does it secure remission, but the repentance which brought remission was expressed in baptism.

Verse 4.—"*As it is written in . . . Esaias . . . The voice of one crying . . . Prepare ye the way of the Lord . . .*" See Isaiah 40:3-5. The call to repentance was the preparation for the appearing of the Lord Jesus. See also Malachi 3:1. John knew his place in the economy of God. See John 1:19-23.

Verse 5.—"*Every valley shall be filled . . . mountain . . . brought low . . . crooked . . . straight . . . rough . . . smooth.*" No work or expense was spared to make the route of a triumphant monarch smooth and straight. These phrases are transferred to the spiritual sphere to describe preparation of heart for the coming of the King.

Verse 6.—"*And all flesh shall see the salvation of God.*" Isaiah says that "the glory of the Lord shall be revealed." Glory is an indefinable term. God's glory is manifold, supremely displayed in salvation. Notice the universal aspect of salvation.

Verse 7.—". . . *multitude . . . O generation of vipers . . . flee from the wrath to come?*" Matthew (3:7) specifies that this rebuke was given to the Pharisees and Sadducees. What began as a spiritual awakening was in danger of degenerating into a popular religious movement. John saw the danger, and

nipped it. He wanted evidence of the convicting work of the Holy Spirit.

Verse 8.— *"Bring forth therefore fruits worthy of repentance . . ."* True repentance will be evident in humility and good works rather than in boasting of our religious ancestry.

Verse 15.—*". . . all men mused . . . of John, whether he were the Christ, or not."* The profound impression of John's ministry on the populace aroused the Messianic hope and expectancy, and doubtless his rugged and fearless character suggested a national leader equal to the task of national emancipation and recovery.

Verse 16.—*"John answered . . . I indeed baptize you with water . . . he shall baptize you with the Holy Ghost and with fire."* John reduced the identity of Messiah to the type of baptism ministered. Since his baptism was only that of water, symbolic of repentance, he could not be the Christ. The mightier One would bring the mightier baptism, not a symbolic, but an effective baptism —"in the Holy Spirit and fire," as the Greek has it.

Verse 17.—*". . . he will . . . gather the wheat into his garner; but the chaff he will burn with fire unquenchable."* Here is a look to the end. Christ is the great separator, the judge. Compare Christ's own parables of the Wheat and the Tares, and the Dragnet (Matt. 13:24-30, 36-43, 47-50).

Verse 18.—*"And many other things . . . preached he unto the people."* We have only samples of John's preaching.

Verse 19.—*"But Herod . . . reproved . . . for Herodias his brother Philip's wife . . ."* John was no respecter of persons. Sin in the king was still sin, and he reproved it as faithfully as he did the sin of the humblest.

Verse 20.—*". . . he shut up John in prison."* For the rest of the story see Matthew 14:1-12.

Verse 21.—*". . . Jesus also being baptized, and praying, the heaven was opened."* Jesus came as one of the people, not for sin of His own but because He had come to bear the sins of others. Only Luke mentions Jesus praying at the time of baptism.

Verse 22.—*"And the Holy Ghost descended . . . upon him, and a voice . . . said, Thou art my beloved Son; in thee I am well pleased."* This was the "anointing" for ministry, and the sign to John that this was the One of whom he preached (John 1:33, 34).

The Heart of the Lesson

John had a mission, and he knew it, and knew what it was. He knew its importance, and he knew its limitations. His was a work of preparation, and therefore did not have that note of finality which characterized Christ. His mission had been foretold in the prophets. He recognized himself there, and so knew his place in the economy of God and the whole scheme of salvation.

Such knowledge of one's calling gives one great confidence and authority. These certainly marked John's ministry. There was no uncertainty, no hesitancy, but a bold and definitive message. He was a messenger of righteousness, calling men to repentance. He would not allow his baptism to degenerate into another religious rite which would aggravate the already too manifest self-righteousness of the Pharisees, but demanded evidence of repentance in righteous living. Luke gives us some of the ethical content of John's preaching, applicable to various segments of the populace (3:7-14).

He had his Christology, too. His preaching centered upon Christ. All his ethics were but a preparation for Christ. His baptism in water pointed to a greater baptism, not symbolic but effective, which would be the mark of the finality of the ministry of Christ—the baptism in the Holy Spirit and fire. While his was the authority of a herald, Christ's was that of the final judge. Men's relation to Him would determine final and everlasting destiny.

Such fearless and faithful ministry could not but cut across the deep-seated wickedness of men, especially when this wickedness sat in high places. John would not wink at sin in the royal palace, so he clashed with Herod, who was living in adulterous relationship with his brother's wife, Herodias. That meant prison, and finally death.

But before he was imprisoned, John had the rare privilege of baptizing the Lord Jesus Himself, for whom it was no act of repentance, but an act of public committal to the ministry which would be culminated in the deeper baptism of death. As Jesus, then, committed Himself to that ministry, Heaven itself responded with a threefold witness. The veil between parted, and for Jesus in that hour Heaven and earth became one. The Holy Spirit, who certainly filled Jesus from birth if He so filled John (Luke 1:15), came upon Him in invisible form as a dove, and the Father's good pleasure was audibly expressed. Here was an anointing for service, with renewed assurance of that unique relation with God of which He had spoken even at the age of twelve (2:49). The work of John was finished. From this moment, to use his own words, "He must increase, but I must decrease" (John 3:30).

Outline of the Lesson

1. John's mission (Luke 3:1-6)
2. John's message (vs. 7-14)
3. John's master (vs. 15-22)

Topics for Development

Why Was Jesus Baptized? John preached and practiced a baptism of repentance. Those who submitted to his baptism did so in token of their repentance, and when men sought baptism at his hands without evidence of repentance, he refused them. But when Jesus came for baptism, John at first refused (Matt. 3:14), but for a very different reason. It was not that he saw no evidence of repentance in Jesus, but that he saw in Him one who had no sin of which to repent. In His presence John the Baptist felt that he himself was the sinner, called to repentance, and willing to submit to such a rite at the hands of this pure man.

Now it was far more true than John realized that Jesus had no sin calling for repentance. He was God's sinless one. Why, then, did He submit to baptism at John's hands?

Later in His ministry Jesus said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke 12:50.) Again, in answer to the ambitious request for James and John (Matt. 20:20, 21), Jesus asked of them, "Are ye able to drink the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" It is apparent that in both these places Jesus was speaking of His death. Now if He repeatedly called His death a baptism, it is logical to conclude that He linked His baptism with His death. That baptism was then an embracing of death, at the very beginning of His ministry. In His baptism He was stooping to the place of the sinner, that He might bear the sinner's

Last Week's Lesson

2. October 9.—Boyhood of Jesus. Luke 2:41-52

Next Week's Lesson

4. October 23.—Struggle in the Wilderness. (Temperance.) . . . . Luke 4:1-15

Questions for Teacher and Class

By J. C. Macaulay, D.D.

HOW much of the material in Luke's Gospel is found nowhere else?

2. What miracle of raising from the dead is found in Luke's Gospel only?

3. What did John the Baptist require of those who came to his baptism?

4. Where in the Old Testament is John's ministry predicted?

5. What was John's special mission?

6. Whom did John call a "generation of vipers"?

7. What ethical instruction did John give (1) to taxgatherers, (2) to soldiers?

8. Who were John the Baptist's parents?

9. What woman brought about the death of John the Baptist?

10. What threefold approval did Jesus receive at the time of His baptism?

(Answers on page 784)

load, and at last die the sinner's death. It is significant that it was after the baptism of Jesus that John pointed Him out as "the Lamb of God, which taketh away the sin of the world" (John 1: 29-34). John perceived the divine significance of that act.

Practical Applications

It is the privilege of every Christian to know his calling from God. Have you found yours?

He is a wise man who knows the limitations of his calling, and does not meddle in matters that are too high for him.

Ordinances are valueless unless accompanied by that state of heart which they are intended to signify.

The garner for wheat and the fire for chaff: which end will be yours?

For Jesus consecration meant the cross, but He did not shirk. Are we prepared for costly consecration?

Golden Text

Luke 3:22.—*"Thou art my beloved Son; in thee I am well pleased."* It is interesting that every time the "voice came from heaven" to Jesus it was connected with His committal to the cross. See 9:28-35 and John 12:27, 28. Would you know the divine approval? Our Lord has shown the way.

ELMHURST, ILL.

From the Platform

By Joseph Edwin Harris

SUGGESTED HYMNS

"Holy, Holy, Holy! Lord God Almighty!"
"O Happy Day, That Fixed My Choice"
"My Hope Is Built on Nothing Less"

A Prayer Before the Lesson.—Holy and merciful Father, Thy loving patience with us sinners is a constant wonder, and we thank Thee that behind it is the fact that our Saviour died to answer for our sins. We trust in His redeeming blood and look to Thee to pardon all our transgressions for His dear sake. But we would not only trust in His redeeming blood, but try His works to do, striving to be like Him in abhorring evil, in cleaving to the good, and in works of love and mercy toward others. Strengthen and help us to walk in the steps of the Saviour this and every day. Bless our lesson study to us and may all who hide Thy Word in their hearts today find great blessing thereby. Draw many in our time to repent and live as Christians so that ours may be a land of Christian homes. Bless the sick and the troubled as Thou dost see best. Use all who serve Thee in other lands and let the time come when Jesus shall reign everywhere. We ask all for His sake and glory. Amen.

After the Lesson.—Last week we saw Luke's picture of our Lord at twelve years, set to please His Father above in all things as He moved from childhood to youth and manhood. Today we see Him eighteen years later just moving from the quiet village life of Nazareth to His teaching work. How well had He kept His purpose of doing God's will? At His baptism the Father's voice was heard saying, "Thou art my beloved Son; in thee I am well pleased." The long hidden years at Nazareth had been filled with very ordinary things, the things

GOD'S VOICE SAID
NOT "WITH" BUT "IN" **THEE... WELL PLEASED"**
Are YOU "in Christ"?

that had to be done in any village home and any carpenter shop. But there was nothing ordinary about how these things had been done. They had been done in such a spirit and in such a way that the Lord Jesus' life at Nazareth had been altogether well pleasing to God. Others were baptized confessing their sins, but He had none to confess, God Himself breaking the silence of the heavens to declare that Jesus was the great exception, the one well-pleasing life He saw among men.

Does this leave us discouraged about much in us that is displeasing to God? Then let us turn to Him repenting like those John baptized, confessing their sins. Let us remember that the sinless Lord Jesus bore our sins at the cross, answering for them as though they had been His. Remember, too, that by trusting in Him as our Saviour we become so united with Christ that His righteousness is counted as ours since we are "in Him" in whom God is well pleased. The voice from Heaven did not say, "With thee I am well pleased," but, "In thee I am well pleased," and when we are "in Christ" by repenting and taking Him as our Saviour, God is well pleased with us.

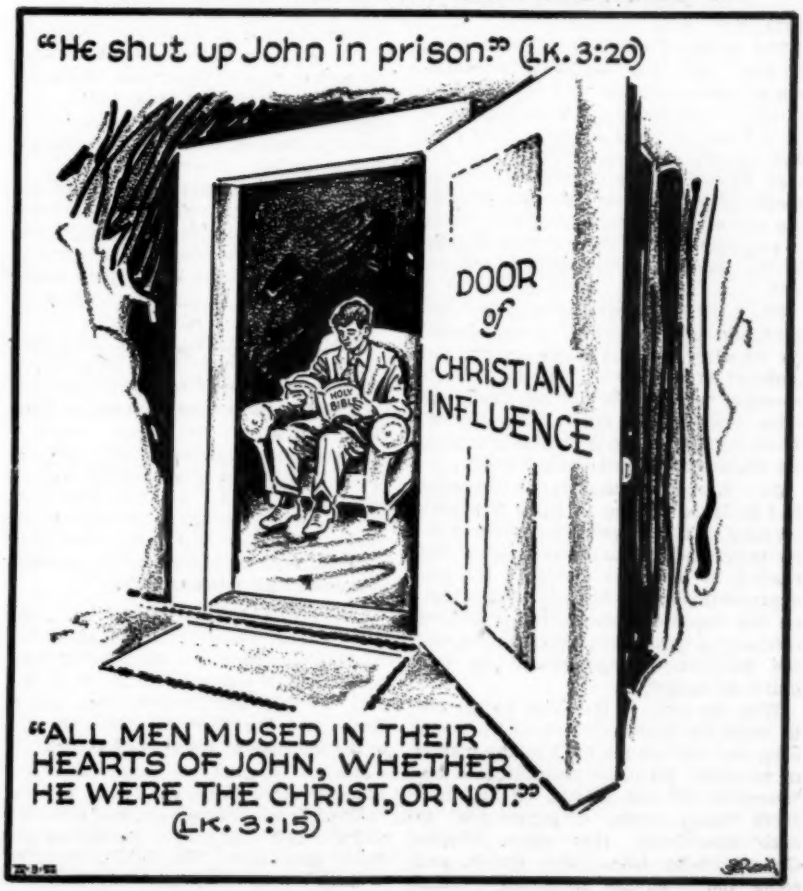
CALGARY, ALTA., CAN.

The Busy Men's Corner

By Tom M. Olson

". . . preaching the baptism of repentance for the remission of sins" (Luke 3:3).—"Among them that are born of women there hath not risen a greater than John the Baptist," said the Lord Jesus (Matt. 11:11); and here he is seen

ONE DOOR SATAN CAN'T CLOSE!



in the wilderness preaching—than which there is no greater calling. What is he preaching? The absolute necessity of repentance before anyone could receive the remission of sins.

The Jews as well as Gentiles were sinners—not one of them had kept the Law (John 7:19; Acts 7:53). Wrath was impending. Genuine repentance should characterize them—repentance backed up by appropriate "fruits." Their baptism was a confession of their desert of death.

The Apostle Paul in explaining John's ministry said, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus" (Acts 19:4). Concerning Christ Jesus, John said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). There can be no remission of sins apart from personal faith in the vicarious sacrifice of that Lamb.

Since the door of salvation was officially opened to Gentiles, in Acts 10, there has been no lessening of the necessity of repentance. When Peter rehearsed to the Jews his experiences among the Gentiles, they held their peace, and glorified God, saying, "Then hath God also to the Gentiles granted *repentance unto life*" (Acts 11:18).

The Apostle Paul informed his hearers on Mars' Hill, that God *"now commandeth all men everywhere to repent"* (Acts 17:30). Repentance has been defined as "a change of mind in respect of God and Christ, sin and self." I like the way in which the Puritans loved to speak of repentance: "As the tear in the eye of faith"—for unless repentance is accomplished by the exercise of faith in the Saviour, salvation does not result.

The Lord Jesus commissioned that "repentance and remission of sins should be preached in his name among *all nations*" (Luke 24:47). Where there is genuine "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21), one is a proper candidate for Christian baptism (Acts 8:36-38).

Jim Vaus, the wire tapper, repented and believed at one of Billy Graham's services in Los Angeles; but there were many crooked things in his past life that needed to be made straight. He had appropriated money not belonging to him; he had stolen equipment from a camera company, a broadcasting corporation, and the telephone company—and he was guilty of perjury.

With the help of the Lord he set out to make restitution, return stolen property, and confess his guilt in the matter of perjury. He made restitution of between $12,000 and $15,000. He brought forth "fruits worthy of repentance" in such abundance that even Mickey Cohen, whom *Life, Time, Quick,* and some daily papers frequently called "Czar of Hollywood Gamblers," said of Jim, "The change that came into his life surprised a lot of us, but it was real."

"I indeed baptize you with water; but . . . he . . . with the Holy Ghost and with fire" (Luke 3:16).—This was John's answer when the people mused in their hearts whether or not he was the Christ. Anyone, so to speak, could baptize with water—and that was all John was doing—but who but a divine person could baptize with the Holy Ghost? What convincing proof this is of the essential deity of the Lord Jesus Christ!

Just before His ascension the Lord Jesus said, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). Ten days saw the fulfillment of the Lord's words, as Acts 2 reveals. The baptism of the Holy Ghost immersed individual believers into a corporate body—the Church.

A very instructive thing in connection with this baptism is the fact that we never read of a Peter, a James, a John, or a Paul being baptized with the baptism of the Holy Ghost—for it was always a corporate or collective rite.

The Apostle Peter assures us that the company of believing Gentiles in the house of Cornelius was baptized with the Holy Ghost, just as the group of Jews was on the day of Pentecost (Acts 11:15-17). And the Apostle Paul reviewing the matter says, "For by one Spirit *are we all baptized into one body,* . . . whether we be bond or free; and have been *all* made to drink into one Spirit" (1 Cor. 12:13).

Individual believers are born of the Spirit, sealed with the Spirit, indwelt by the Spirit, anointed of the Spirit, and are exhorted to be filled with the Spirit; but nowhere in the Word is a single person exhorted to seek the baptism of the Holy Ghost.

Elisabeth, Zacharias, Peter, Paul, and others were "filled with the Holy Ghost" (Luke 1:41, 67; Acts 4:8; 13:9); and the Lord would have each believer so filled (Eph. 5:18-21).

It was when they were filled with the Spirit that the Lord used such men as Luther, Knox, the Wesleys, Spurgeon, Finney, Moody, et al., to accomplish the work they did. And it is men filled with the Holy Spirit whom He is using in outstanding measure today.

"Jesus also being baptized . . . the heaven was opened" (Luke 3:21).—Our Lord's descent into the river which symbolized death was not due to sin on His part, for He was without sin; but it symbolized the vicarious death He was to die because of the sins of others.

Heaven opened on Him and the Father's voice declared, "Thou art my beloved Son in whom I am well pleased," and the Spirit as a dove descended and abode upon Him. The Trinity in unity is seen at our Saviour's induction into the work of Prophet to speak the Father's words, declare His name, and accomplish His work!

WAWONA, CALIF.

Say, Fellows,—

Wade C. Smith's Boys' Class

SAY, fellows, God is no respecter of persons in assigning a high task. When He wanted an announcer, a forerunner of Jesus Christ, He did not choose Caesar the emperor, nor Herod the tetrarch, nor Pontius Pilate the governor, nor Annas and Caiaphas the high priests for this exalted privilege; He went over the heads of those important people and commissioned a very humble, common man—John the Baptist. Yes, a humble man, but a fearless one. John came on the scene out of obscurity like a flaming rocket piercing the darkness with light, proclaiming the coming of the "Lamb of God" and like a rocket delivered his message and faded back into the darkness. "Prepare ye the way of the Lord," he signaled, "make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God."

One day a little village in Saxony was thrown into great excitement by the news that the king would pass that way on his triumphal tour. Everything else for the time being was forgotten, and the village folk wondered what they could best do to prepare for the event.

A wise young fellow rose up and said: "First thing, this village must clean up. Shame upon us if the king should observe such filth and trash as this which clutters our streets. Yonder where many years ago the bridge that crossed the gully was washed away by a storm, the roadway detours through a ravine. That bridge must be restored, so the roadway into the village will be straight and level. It would be a crime for the king and his party to have to enter our village through the ravine."

The warning was so evidently wise that all the villagers got vigorously to work. Each fellow cleaned up his own premises first—then lent a hand to general preparation. The streets were swept and garnished, the bridge was rebuilt, the road was leveled and straightened, and the rubbish was removed far out and burned. Moreover a beautiful arch was built over the principal street, through which the king would pass; this was covered with leafy branches and flowers gathered from the surrounding fields, and a flaming legend of "Welcome" hung in the center.

It was a happy and enthusiastic crowd of villagers that thronged the roadside—the straightened, leveled, cleaned, and

flowered roadside, to wave their rapturous welcome to their passing sovereign.

Fellows, John the Baptist was somewhat like that wise young man. He had a great vision of the coming King Jesus, the Saviour. He knew the people were not ready for Him. He told them how to prepare—by repentance. It was a spiritual preparation for a spiritual King—a far more important preparation than might be made for any earthly potentate. See that trash and filth in your lives! Be sorry. Loathe it with all your hearts. Repent, and you will be ready to receive the Sovereign of your souls.

Now the difference is this, fellows; you cannot yourselves clean up. Be sorry for the dirt and say so. Jesus Himself does the cleansing; no one else can. And He will keep you clean, for He does not come to pass through, but to abide. Some smart people are always suggesting other ways to cleanse the human heart and make the life glow with joy; but Jesus is the only Way. Be assured of that. You can prepare the way for His coming into your life by repenting—that is, by being sorry and wanting to live a clean, upright, and holy life for Him. That is what it is to straighten the road for His incoming. Then you surrender your will to Him—and that is erecting the arch of welcome. And this is the legend that shall adorn the arch of welcome. David sings it in his Twenty-fourth Psalm.

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in!"

Fellows, the highest level any life can ever reach is to be a roadway over which the King shall pass.

Be a road builder for Christ!

WEAVERVILLE, N. C.

My Class of Girls

By Vivian D. Gunderson

WE'LL start our lesson today by having the girls on this side of the table ask the first question on our memory card "The Work of Christ." You girls on the other side, see if you can give the answer from memory. Question, "Why did Christ come into the world?" Answer, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim 1:15).

Now read the second question on the card, "Why did the Lord Jesus become poor?" Read the answer, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor that ye through his poverty might be rich" (2 Cor. 8:9). The riches our Saviour had in Heaven long before this world was made, were greater than we can imagine. But He willingly gave up all to come into the world to save us. How do we know that He was poor when here on earth? (He was born in a manger.) Yes, and Luke further tells us that Mary and Joseph brought only two turtledoves or pigeons for their offering to the Lord. God's Law said that people too poor to provide a lamb could bring two doves instead (Lev. 5:7). As we study Luke, we will find that our blessed Lord did indeed become poor for our sakes. Let us have three minutes of silent study on 2 Corinthians 8:9, and then see if anyone can say it without looking. Good! Next Sunday we'll finish learning it.

Today we are going to start making a big chart, which will help us remember our lessons from the Book of Luke. Here at the top you see the key verse of this Gospel, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). Here in the center is a picture of Christ, with the cross in the background. Our Saviour is far more beautiful than this picture shows Him to be, but perhaps seeing Him in the center will help us to remember that Christ is the center, not just of Luke's Gospel, but of the whole Bible. We'll put the figures for the lessons in a circle around the central figure. First comes the emblem showing the angel talking to Zacharias in the Temple; second, the manger, and third, the boy Jesus in the Temple.

Our lesson today is in Luke 3. When we studied the Book of Malachi we read that God was going to send a messenger to prepare the way of the Lord. We meet this messenger in today's lesson, but we learn his background in Luke 1. There we read that six months before the angel Gabriel was sent to Nazareth to tell Mary of the coming of Jesus, he was sent to the Temple at Jerusalem to a priest named Zacharias to tell him that he and his wife Elisabeth were to have a son, whom they should name John. Because Zacharias and his wife were old, he did not believe the angel's message, though they had long prayed for a son. Therefore the angel said that Zacharias would be unable to speak until this promise was fulfilled. So the old man had to write down everything he wanted to say, from that moment till the day the baby was named. All the relatives said, "You should name him Zacharias after his father." Read what his mother said in Luke 1:60. Then they asked Zacharias what he wanted the baby named. He wrote down, "His name is John." At once he was able to speak again, and he glorified God. When this baby grew up, he was called John the Baptist because he baptized so many people.

Let us read from Luke 3:2-8, starting with the words, "The word of God came unto John," and ending with the first part of verse 8, "Bring forth therefore fruits worthy of repentance." As we read, see if you can find an important word which occurs twice over in these few verses. (Repentance.) Yes, John the Baptist urged everyone to repent of his sins, so as to be ready for the coming Messiah. Luke tells of three different groups who asked what they should do to show their repentance. What did he tell the common people to do in verse 11? (Share what they had with others.) What did he tell the publicans or tax-gatherers? ("Exact no more than that which is appointed you.") Right. They were to be honest in all their dealings. What did he tell the soldiers? (Not to harm anyone.) Yes, and people today must repent of selfishness, dishonesty, and unkindness if they are to be ready when the Lord comes.

Now read verses 15 to 22. When the people were thinking about John the Baptist, and wondering if he could be the Messiah, he told them at once that

Little Jetts Teach the Lesson

By Wade C. Smith

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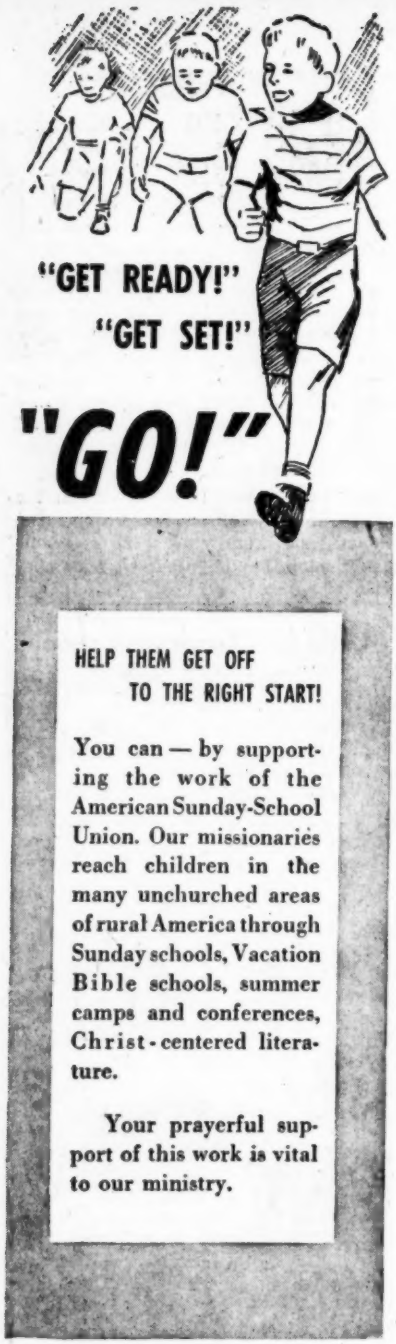

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he was *not*, and turned their thoughts to Jesus. Oh, that our conversation more often turned the thoughts of people to our Saviour!

We learn here that John was imprisoned some time later, because he dared to tell King Herod of his sins. But before this happened, John had the great privilege of baptizing Jesus. We learn in Matthew 3:14 that when Jesus came to be baptized, John said, "I have need to be baptized of *thee*, and comest thou to me?" Matthew records this because he is presenting Christ as King, so he brings out the fact that the King is always greater than His herald. But Luke does not write of this, because he presents Christ as the perfect Son of man. Luke is the one who tells that Jesus was *praying* when He was baptized, which is what a perfect man would be doing. Matthew, Mark, and Luke all tell of the voice from Heaven which said, "Thou art my beloved Son, in thee I am well pleased." God the Father was well pleased with Jesus, as in humility and holy dignity He offered Himself to His people as their King. God was well pleased with His Son as He always promptly and faithfully served the Father here on this earth. And God was well pleased with Him as He walked through the world, suffering all that other men have to bear, but always exhibiting perfection in every circumstance. When we consider our holy Saviour, we realize how far we are from being perfect in any capacity whatever.

For, oh, I'm not like Jesus, as anyone may see.
Oh, gentle Saviour, by Thy grace, make me much more like Thee.

The cards, "The Work of Christ," may be ordered from V. D. Gunderson, Ferndale, Wash., at 20 cents a dozen, $1.50 a hundred.

The big chart used in this lesson is part of the material described in last week's lesson, which may be ordered from Warren R. Ranney, 975 East Green St., Pasadena 1, Calif.

FERNDALE, WASH.

The Illustration Round Table

Rules for submitting illustrations for this department may be had upon request from the Editors, The Sunday School Times, 325 N. 13th St., Philadelphia 5.

A list of the lessons for the entire year may be had for 15 cents a copy, or $1.50 a dozen, postpaid, from the same address.

The One We Should Want To Please.—*Thou art my beloved Son; in thee I am well pleased* (Luke 3:22, Golden Text). The gatekeeper in a railway station, one cold night, required every passenger to show his ticket before passing through the gate to board the train. He received considerable grumbling and protests. One said: "You are a very unpopular man tonight. You are not pleasing these people very well, keeping them out in this cold so long." The gatekeeper replied: "I only care to be popular with one man. I only care to please one man. And that man is my boss!" When we obey Christ and please Him, we sometimes make ourselves unpopular with others. But no matter what happens, we must please the Lord Jesus. He alone is our Lord and Master. If we will serve Him faithfully, and please Him, one day we will hear His gracious words, "Well done, thou good and faithful servant."—*From Gospel Herald. Sent by Mrs. Clarence Jones, Otego, N. Y. Prize illustration.*

Wanamaker's Bible.—*The word of God came unto John* (Luke 3:2). When he was a boy of eleven, working in his father's brickyard, John Wanamaker invested in a Bible. It was a small, red Bible, costing $2.75, and he paid for it in installments. He read this Bible all his life, and applied it literally to his own problems. He accepted without question its claim that faith could move mountains. When, at twenty-two, he started his first store with his savings of $1,900, everyone said he would fail. But he had faith, and he succeeded. Three times, during three successive panics, his business almost went on the rocks. But he found that the miracle of faith always pulled him through. The Bible not only shaped his character, he got all his most important business ideas from it. Through these ideas, which revolutionized the whole theory of retail buying and selling, and created our modern principle of "service," John Wanamaker became, as President Taft once said, "the greatest merchant in America." "That little red Bible," he wrote, "was the greatest and most important and far-reaching purchase I have ever made; and every other investment in my life seems to me only secondary."—*From "Wanamaker and His Bible." Sent by J. B. Dengis, Hamilton, Ont., Can.*

To Whom the Preacher Preached.—*And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins* (Luke 3:3). Daniel Webster once spent a summer in New Hampshire, and attended regularly a little country church, both morning and evening services. His niece wondered about this, and asked him why he was so attentive to the country preacher when he paid so little attention to the services in Washington. Daniel Webster answered: "The preacher in Washington preaches to Daniel Webster the statesman, but this preacher preaches to Daniel Webster the sinner, and tells him of Jesus Christ the Saviour."—*From the Christian Reader's Digest. Sent by W. P. Shelley, Sunbury, Pa.*

The Wrong Way To Straighten It.—*The crooked shall be made straight* (Luke 3:5). There is a story of a collector of etchings who enjoyed having one of the leaning tower of Pisa over his desk. He was disturbed, however, because, though he straightened it every morning, the next day he found it hang-

Letter From a Leper Couple

"Dear Friends:

"This is the first time that we communicate with you. We can assure you that it is the great suffering of our lives that is forcing us to write this letter. It has been a few years since we became ill with this horrible disease of leprosy and we have been on this rocky isolated island of Spinaloga, the leper colony on the island of Crete. Leprosy, unfortunately, attacked the limbs of our bodies and especially our eyes. We need to undergo surgery, but we do not have the necessary money. We want to buy some instruments so that we may be able to walk and to move around a little bit, but we cannot do that either. For two solid years now we have been lying in bed without being able to move. On top of all these great trials of our illness, misfortune struck another hard blow at us, and that is that our little home in the town of Volos where our eight children used to live has been completely destroyed by the recent earthquakes. We lost everything we had, and so now our eight children are in the streets exposed to the elements of nature. Poverty and suffering are their constant companions and we, their parents, are unable to offer them anything or even to see them because we are in this far-away leper colony. This is why we ask you to help us as much as you can so that we may be able to rescue our children from certain death. Whatever you do for us the Lord will give it back to you a thousandfold.

"My dear brothers and sisters, the cross that we bear is very heavy indeed. I am without any feet and almost without eyes and now the home of our children has been destroyed. Life has become unbearable. This leper colony is certainly indebted for what you have done for it and may God bless you. Won't you do something now for us and our children? My wife and I close this letter expecting a favorable reply from you. Please help us before it is too late."

Leper John Sfindourakis.

Note: Nothing need be said concerning the above pathetic appeal. The Lord Jesus had a special interest in lepers. Won't you do the same? Please send your contributions for these lepers and others like them to: American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. S, P. O. Box 423, New York 36, N.Y. Our Canadian friends are invited to write to: 90 Duplex Avenue, Toronto 7, Ontario.

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If you wish to see with your eyes the leper colony of Spinaloga and other aspects of the Lord's work in Greece, write for a booking of the 30-minute 16 mm. color sound film, "Man of Macedonia." It is sent out on a free-will offering basis.

ing crooked. At last he asked the maid if she were responsible for its lopsided condition. "Why, yes," she said, "I have to hang it crooked to make the tower hang straight." There are some who try to put the crooked things in their lives and conduct straight, but it is only Christ who can really make the crooked things straight, both in men and nations. —*From the Christian Herald. Sent by J. A. Clark, Southport, Eng.*

When God Warns.—*O generation of vipers, who hath warned you to flee from the wrath to come?* (Luke 3:7.) If the autoist sounds his horn you get out of his way; if the motorman rings his bell or the fireman clangs his gong you hasten to safety; yet when God warns you to "flee from the wrath to come" you are indifferent. Is not God's warning worth as much to you as the warnings of men?—*From World-Wide Evangelist. Sent by the Rev. Guru Manickam, Woriur, Trichinopoly, S. India.*

Spiritual Log Jams.—*Bring forth therefore fruits worthy of repentance* (Luke 3:8). In the timberlands, springtime sees great quantities of logs shooting down the rivers. Sometimes a jam occurs. Then the lumberjack seeks the log which is stemming the wooden tide. When he finds that key log, he jerks it out of place, and the flood moves onward with its freight. There is such a thing as a spiritual log jam. We lose our religious enthusiasm, interest in personal devotions wanes, an hour in the Lord's house becomes a bore, the Bible becomes a silent Book. Then we must find the key log that is checking the flood of spiritual life. It may be an unforgiving spirit, or jealousy, or hypocrisy. Jerk the obstruction out of place, and spiritual vitality will surge onward. —*From To-Day. Sent by Mrs. M. Watts, Fetcham, Surrey, Eng.*

F. B. Meyer's Humility.—*The latchet of whose shoes I am not worthy to unloose* (Luke 3:16), Dr. F. B. Meyer wrote to a friend a few weeks before his death, as follows: "I am now eighty-two, and in a nursing home. I want to tell you what the Spirit of God has been showing me lately. That I have acquired a reputation for sanctity by my books. This may grow upon me. It makes one want to creep into Heaven unnoticed."—*From the Bible Today. Sent by Mrs. B. Dowen, Eastbourne, Sussex, Eng.*

For Junior Teachers

By Ruth E. Dow

Topic and Scripture:
When Jesus Was Baptized
(Luke 3:2b, 3, 10-14, 21, 22)

HAVE written on slips: Nazareth, Jerusalem, Passover, and any other names from the first lesson which need continued review. Allow a pupil to draw one of the slips. He explains the word

Dr. Z. P. Carles

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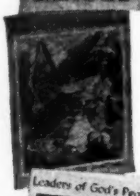

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for the class to tell what name he holds.

Now if you take your Bible at Luke 3 and keep your finger at the map of the Holy Land in the time of Christ, we will learn some geography and history that the Lord knew as He grew up. Instead of Augustus Caesar, who was emperor? (Put the emphasis on the signification of the title Caesar, rather than distinguishing between Augustus and Tiberius as individuals. If Bibles show a map of the Roman Empire, let pupils see how much he ruled over, pointing out such countries as England, Spain, Italy, and the Holy Land, and Africa.) Caesar was the great king over all, but each country had its ruler under him. Jerusalem, with its Temple, was in Judea (map). Who was the Roman governor there? Verse 2 tells who were high priests in the Temple. Annas had been high priest when Jesus was there at the age of twelve. Nazareth, where Jesus lived as a boy, was in Galilee (map). Who was the ruler (tetrarch) there? (In case of question, he was a son of the Herod who killed the babies in Bethlehem.) Now on your map find the name of the river that runs all the way from the east edge of Galilee down to Judea. There, that's enough geography and history for today. (Outline it on the blackboard. For young or slow classes omit the harder names. But surely our sixth graders should be getting some basic Bible facts!)

What pictures of John the Baptist, the Lord Jesus' cousin, did your mind camera take? What did it take when the Lord was baptized? In the family album of the Lord's relatives, did you see some you had seen before? David, Jacob, Isaac, Abraham, Noah (Noe), Adam must all be familiar pictures to you. The Josephs mentioned are not the ones you know except the first one, commonly called Jesus' father. The Lord's family line did not run back to the famous Joseph with the coat of many colors, but to his brother Judah.

What did John's baptism mean? (Add John the Baptist to the list of names for review.) It meant a person had promised to change his ways to be ready for the Kingdom of Heaven to come. He wanted his sins forgiven, washed away, as the baptism in water pictured. John warned them: You've got to show you're changed by what you do! Does that say anything to boys and girls, too, who claim to be Christians? Look at verses 11, 13, 14. Share your things! Don't cheat! Don't grab for yourself! Did you try to behave as Jesus would this past week? Did it help you grow in favor with God and men? You will keep on growing this week if you watch the three things John mentioned.

Of course, the Lord had no sins to be forgiven. But He was getting ready for the Kingdom of God, too, willing to do whatever God wanted Him to do. As He showed He was willing for His part in

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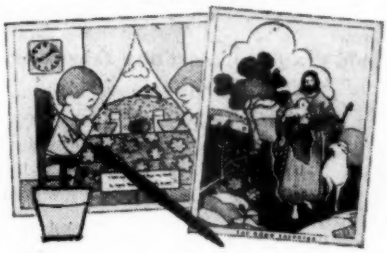

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God's work, two wonderful things happened. God told everyone directly who He was! "Thou art my beloved Son; in thee I am well pleased" (Luke 3:22, Memory Verse). Of course He already knew who He was, but this was the proof right from God Himself! And the Holy Spirit came to guide and help Him to know what to do and give Him power to do it.

The Devil tempted Him on this point. Get your mind cameras focused on Luke 4:1-15 for next time! Make bookmarks for the Bibles with this reference on them.

ORONO, MAINE.

For Primary Teachers

By Helen E. Odenwelder

ONCE in the very long ago something wonderful happened. Sit up straight, listen real hard, and maybe after today's lesson you will be a different boy or girl.

One day John the Baptist went far away from the people, away from the city in which he lived, and went out to the lonely country. There he was alone with God. When anyone spends time alone with God something is sure to happen. And, indeed, God did something special for John. He sent him a message. He told him that he was to speak for Him. And, of course, there in the lonely country God told John what the message was to be. Oh, how glad John was that he had spent time alone with God!

Immediately after God had spoken to him, John obeyed. This is what he did: He went down to the edge of the River Jordan where crowds and crowds of people gathered. He commanded them (just as God had told him to do), "Make ye ready the way of the Lord, make his paths straight." John was telling the people that the Lord was coming to them. It was not a case of the people's coming to the Lord, but of His coming to them. That is why John cried, "Make ye ready the way of the Lord, make his paths straight" (Luke 3:4b, A.S.V.).

John spoke very clearly to the people. He told them about sin; he explained the necessity of repenting of sin in order to be right with God; and when people were sorry for their sins and wanted to be made right with God, John baptized them.

This was something brand new. Never before had there been baptism among the Jews. But, when the people repented in obedience to John's preaching (and don't forget that God had told John what to say) then they were baptized. There, right in the Jordan River, the people who repented of their sin were baptized—thus letting others know by their obedient act that they were sorry

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for their sin. They were making ready the way of the Lord.

Some who listened to John's preaching thought that perhaps he was the promised Son of God for whom they had been looking for many long years. When they asked John about it he answered, "I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Spirit and with fire" (v. 16, A.S.V.). John wanted the people to be sure to know that while he could baptize them in the River Jordan, the Son of God would wash them on the inside and make them pure. John explained that he was not worthy even to be a slave of the Lord Jesus Christ—he would not be worthy even to untie his Master's shoelaces. How indescribably wonderful is the precious Son of God!

Every day John preached down by the river. And every day he baptized those who were sorry for their sins. Then one day the Lord Jesus came down to the River Jordan. The Lord Jesus had no sin. He had lived an absolutely perfect life and was about the age of some of your fathers. He wanted John to baptize Him. So He and John went into the river together and John baptized the dear Lord Jesus. Although He had no sin to confess, He wanted to show all who would ever live after Him what He expected them to do. So He was baptized. Suddenly, as He came up out of the water, God opened the heavens. God's Holy Spirit, in the form of a dove, came down. That precious Holy Spirit rested upon the Lord Jesus. And John heard God's voice announcing, "This is my beloved Son; in thee I am well pleased."

John knew, of course, that this one was the true and living Son of God. How happy he was that he had told others of Him. How happy it made him to think that he had been willing to be God's voice, warning the people to prepare the way for the Lord Jesus Christ!

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This Week's Questions Answered

(The questions are on page 776)

1. Fifty-nine per cent.
2. The raising of the son of the widow of Nain (7:11-17).
3. Repentance, appropriately demonstrated.
4. Isaiah 40:3-5; Malachi 3:1.
5. To prepare the way of the Lord (Luke 3:4).
6. Those who came to his baptism without evidence of repentance—especially Pharisees and Sadducees.
7. (1) Not to practice extortion; (2) not to use violence, and to be content with their wages (vs. 12-14).
8. Zacharias and Elisabeth (1:5).
9. Herodias (Mark 6:14-29).
10. The opened Heaven, the descent of the dove, and the voice of acknowledgment (Luke 3:21, 22).

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Sowing the Word

(Continued from page 773)

"Southern Baptists have made a small beginning in Penang. Numbers are few because of the late start and small constituency to draw from. Results will always be favorable where the Master's conditions are met and His command obeyed. 'Pray ye therefore the Lord of the harvest.'"

The Pocket Testament League in New York sent Mr. Joe Copeland and Mr. Andrew Lu to Southeast Asia at the

beginning of this year. Through the prayerful co-operation of Bible believing missionaries and Chinese pastors, twenty-five thousand Gospels in Chinese were distributed in the New Villages and many parts of Southeast Asia. Later in the year, they sent the Rev. A. J. Overton, Jr., and myself to continue the work. The Lord, in answer to prayer, has opened many schools in Penang and Singapore for the Gospel. About forty thousand Gospels of John in Chinese and in English have been distributed. All glory to our wonderful Lord.

Billy Graham's Lasting Work in London

By the Rev. Stanley Plunkett

SOME may be interested in the following impressions of the effects of the Billy Graham Crusade in London. They are those received by one who returned to London this summer and who was away when the Crusade was conducted.

It has been my lot for over two years to travel throughout the North American Continent preaching the Word. Before this I had been pastor in London, England, for fifteen years, serving two churches—Herne Hill Baptist and Trinity Road Chapel. Since Billy Graham's Crusade in London finished last year I have in my wanderings often wondered as to the real effect of it in London and particularly as to how it affected my own two churches. Were there solid results? I listened to many and varied reports and have read a certain amount, but I longed to see for myself.

This summer I returned to London and naturally found myself speaking at the two churches I had served. This was a great joy, but what pleased me most was to discover that both churches had richly benefited from the Crusade. I might have been skeptical had my return taken place just after the London Crusade; but, seeing that a whole year had elapsed, it was a great satisfaction to find real and abiding results.

If I should be asked concerning my general impression of the visit of Billy Graham to my country I would list the following three points:

(1) The benefit which Christians derived through learning to counsel; and these are now doing personal evangelism. In this way ministers were also greatly helped.

(2) The necessary and important matter of the awakening of the consciousness of a nation to religious and spiritual realities. Folk who never went to Harringay were set thinking. When I started my ministry in London in 1937 I knew much apathy and indifference to these things. This situation has now largely changed.

(3) The many decisions that were made for Christ. Quite a number may not stand, but a large number are re-

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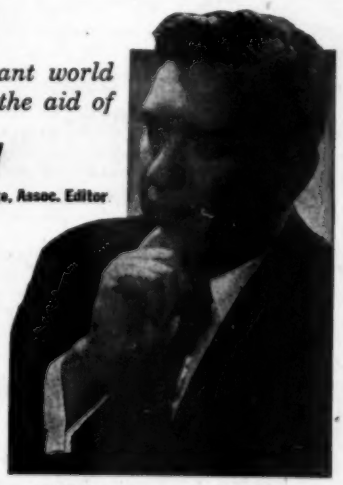

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joicing in a personal knowledge of Christ as Saviour and Lord. It must be remembered that Billy Graham, largely using D. L. Moody's methods, had not the benefit of the religious background of Victorian England which Moody knew.

When all has been said—and there has come much criticism from the press and from unsympathetic ministers—Billy Graham did a solid piece of work in England. We are grateful to America for this "ambassador" who displayed grace, humility, earnestness, and common sense in the midst of a most difficult task. We say with feeling, Praise God! Thank you, Billy!

TORONTO, CAN.

Teaching by Parallel

(*Continued from page 774*)

The class seemed hesitant, but Miss Jones, without further comment, began to write under the heading of modern times: "With the crowd—against conscience." Then she copied the same words under Bible times. She began by giving out Bible references to Peter's denial of his Lord, to prove her point, and then compared them to an actual account of a teen-ager that had appeared in the newspaper the previous evening. The boy had a broken body that very morning, she pointed out, as a result of his actions the night before, as his words testified:

"They [the crowd] kept telling me I was a 'sissy' to listen to my parents about being home at midnight, so I could go to church the next day. I finally gave up, told them I didn't care if I *never* saw a church again. I'd drive the car as fast as I pleased, and stay out as long as any of them!"

According to the report, the boy had broken up sobbing—not because of his serious condition, but because he had failed his parents. He must somehow have felt that he had failed Christ, too, for the paper had said he had sent for his pastor.

Members of the class, after a moment of silence, began, hesitantly to speak of other parallel situations, then more eagerly, finally having a spirited time. The teacher quietly saw the effect on Jewell Darnell, a girl she had been wanting to reach with this lesson. Before the bell sounded for class dismissal, she saw Jewell's face clear, as if the decision had been reached to give up something that had been bothering her. Miss Jones prayed that her decision might have to do with a companion of questionable character that she had been seeing frequently—and later learned that it did!

There were a few students in her class who seemed to begin to drift, becoming indifferent, whereas they had once been enthusiastic. Miss Jones one Sunday, used the story of the "unprofitable servant" who had buried the talent that God had given him.

"Now," she probed carefully, "what would you do, Martha, if the Lord gave you the talent of influencing people for Christ, and called on you to speak to others about Him? Would you be silent and 'bury' your talent, keep the Gospel to yourself?" On Martha's quick denial, she continued, "Which servant spoken of in the Bible would you be like, if you did so? How are the other servants mentioned like our missionaries and other workers for God?" Out of this "sparking" parallel grew another interesting Sunday school discussion. Here, too, a personal point was raised for the several who had been tending to become lukewarm. In this case, Miss Jones chose Martha to question because she *was* a good worker, and could answer clearly, while had she questioned some of the indifferent ones, they may have sensed criticism of themselves, and might have taken offense.

Sunday school literature, of course, often shows this paralleling. Yet by using *personal* knowledge of her own pupils' needs, by much praying, and careful planning, a teacher learns to parallel Bible and modern time situations in "tailor-made" style for her class!

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Children at Home

Susan Gets Good

A true story

By Carol E. Miller

SUSAN'S legs ached. She was not used to sitting so still. But today she sat quietly in her little rocking chair, and no one but Susan knew why.

Susan wanted to be good. She didn't know very much about Heaven, but she felt sure she had to be good in order to get there. But it was so hard to be good! No matter how she tried, she was always doing something that deserved a scolding from Mother or Daddy. Many times she even forgot to try to be good. But whenever she thought about God and Heaven —and hell—she was troubled.

"I simply must be good!" Susan thought one day. "I know what I'll do. I'll just sit here in my little rocking chair all the time. That will keep me out of mischief. When Mother or Daddy tell me to do something, I'll obey *at once* and then I'll come right back to my chair."

Susan soon grew tired, very tired, of sitting. With every part of her wanting to wiggle, and her voice wanting to shout, she suddenly forgot all about being good and was off to play.

Days and weeks and months passed. Susan wasn't any naughtier than most little girls, but often she was much too naughty. She decided there was not much use in trying to be really good, and she never tried sitting still in the rocking chair again. But deep in her heart she still wanted to be good so she could go to Heaven.

Then one day a strange man came walking down the road to Susan's farm home. "How would you like to send your children to Sunday school?" Susan heard the man ask her Daddy.

Soon after that the man preached in the little country schoolhouse, and Susan's family was there. Evening after evening Susan listened eagerly to his words. He read and explained things from the Bible that Susan had never heard before.

Susan was thrilled to learn about Jesus. He was *good*, absolutely, perfectly good. And He came to die for Susan, who could not be good no matter how hard she tried. He took her badness and was punished for it so that she could have His goodness and go to Heaven. Then one night, snug in her own bed, Susan thought over all she had heard. "Lord Jesus," she whispered, "I take You now as my own Saviour."

Susan has grown up, and spends much of her time in helping children to find out how they can be good in God's sight and be made fit for Heaven. She would like to tell you that Jesus died for you, too, and would like to come into your

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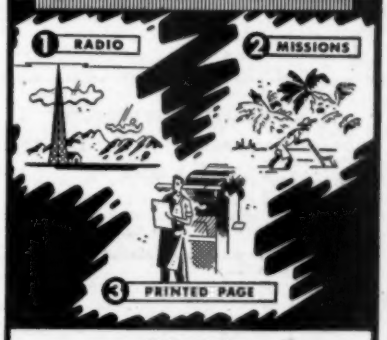

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The Young People's Prayer Meeting

By John W. Lane, Jr.

Sunday, October 16

3. Micah: Champion of Peace (Mic. 4:1-5; 6:6-8)

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LIKE Hosea, about whom we thought last week, Micah, who is the subject of this week's topic in the series, "Minor Prophets Who Became Heroes," doubtless did not think of himself as a hero, nor was he considered a hero by the people of his day to whom he brought the messages that God gave him. However, Micah was convinced that God had given him a message, and he had a burning zeal to proclaim that message.

He was a native of the southern kingdom or the Kingdom of Judah, and he prophesied during the reigns of Jotham and Ahaz, and part of the reign of Hezekiah. He was an intense patriot who loved his land and his people, and he was fearless in speaking out against those sins that were sapping the spiritual life of the nation and slowly but surely leading it along a downward course, which must result in certain disaster.

He had seen the prophecies of Amos regarding the northern kingdom of Israel terribly fulfilled, and the kingdom destroyed and the people carried away into slavery by the Assyrians. Under God's direction, he warned the people of Judah that, unless they repented of their sins and changed their ways, a like punishment would come upon them. He foretold the destruction of Jerusalem and warned that the people would be carried captive to Babylon, a city of little importance at the time, but which grew speedily in importance and power.

But the people of the southern kingdom were deaf to his warnings. They said, "Is not the Lord among us? none evil can come upon us." And they went right on hating good and loving evil, practicing idolatry, given to drunkenness, condoning the perversion of justice, and lightheartedly telling themselves that all would be well because they had increased the amount of sacrifices they were offering to God.

The nation to whom Micah sounded his warnings was startlingly similar to the one in which we live. Politically and economically we are sitting on top of the world, and we call ourselves a Christian nation. Yet many of the evils of Micah's day can be seen in our own land. Gambling, drinking, and pleasure seeking seem to be the order of the day. We do not hear much protest when righteous laws of the land are violated. An astonishingly large percentage of our people seem to feel that it is perfectly in order to break any law, if you can get away with it. The disgrace is not in the breaking of the law, but in getting caught. Many of our people seem to be able to get along very well without God. Oh, they want a certain amount of decency and respectability, just so long as it does not interfere with any of their own desires. They attend church at Christmas time and Easter time, but not too much at any other time, if it interferes with going to the shore, or driving out into the country, or having a family picnic, or "getting a much needed rest." They like to be thought of as Christians. And they are mildly pleased that our nation is called a Christian nation and has "In God we trust" on some of its coins, but they feel that it is best not to be "too religious," or to have too pronounced religious convictions that might interfere with their own pleasure or the pleasure of their friends. Like Judah of old, they are quite sure that God will not hold us responsible for the drunkenness and crime and gambling and desecration of the Lord's Day, and the like. "Is not America a Christian nation?" they ask. "God will not hold us accountable."

But God did hold Judah accountable, as the record shows and history testifies, and His people had to pay bitterly for their indifference and neglect of God. They were living in comparative ease when Micah prophesied, and it looked very unlikely that the insignificant city of Babylon could ever be used to defeat Judah and take it away into captivity.

Even more foolishly today men are placing their trust in human efforts to bring about peace and good will among the nations of this earth. It is not that we should not, as a people, make every effort to live peaceably and to do everything we can to prevent misunderstandings and war with other nations, but trouble comes from foolishly supposing that all these man-made efforts will bring about any lasting peace. Our responsibility is to get right with God, first as individuals and then as a nation. God cannot continue to bless America if she forgets Him and departs from the paths of sobriety and equity and justice. He is a righteous God and He cannot and will not continue to bless a nation that is unrighteous in its ways and that counts upon a lip service instead of a sincere and humble obedience to His

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laws. We have no more right as a nation than as individuals to claim to be kept in perfect peace, unless our minds are stayed upon Him. All the high-sounding treaties, all the pronouncements of the United Nations, and all our economic and military strength cannot keep us in peace unless we are acknowledging and following in the ways of the Prince of Peace.

But Micah, while he saw the terrible judgments into which Judah was heading because of her disobedience and sin, also saw the dawning of a day when swords were to be beaten into plowshares, and spears into pruninghooks, when nation would not any more lift up sword against nation or learn war any more (Mic. 4:3). This was not a disarmament arrived at by mutual agreement only to be interrupted by the first lawless nation that chose to do differently. It was to come "in the last days" when the "mountain," or kingdom of the house of the Lord shall be established above all the kingdoms (Mic. 4:1). This can come only when the Lord Jesus Himself returns to reign and to set up His righteous Kingdom over all the nations. Then, and only then, shall we have a lasting peace and a peace in which every nation and individual will be dealt with fairly and impartially and in absolute righteousness because the Lord Himself will be reigning from Jerusalem.

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With the New Books

Except as noted, these books may be ordered through the Times Book Service, 18th and Arch Sts., Philadelphia 3. With each order of less than $3, please include 15 cents additional; and with each order of $3 or over, please include 5 per cent additional for handling costs.

Lamp of Grace. Edited by Anne Hazelton. (China Inland Mission, 237 West School Lane, Philadelphia 44; 30 cents.) From many different fields in the Far East come these reports of the China Inland Mission Overseas Missionary Fellowship for 1954. They have been skillfully woven into a connected narrative by Mrs. Hazelton; and there are introductory sections by Mr. Sanders, general director, Mr. Rockness, secretary, and Mr. Keeble, treasurer, which give a bird's-eye view of the far-reaching ministry of the Mission. The theme is the effect that the Gospel is having in the great darkness of various forms of heathenism.

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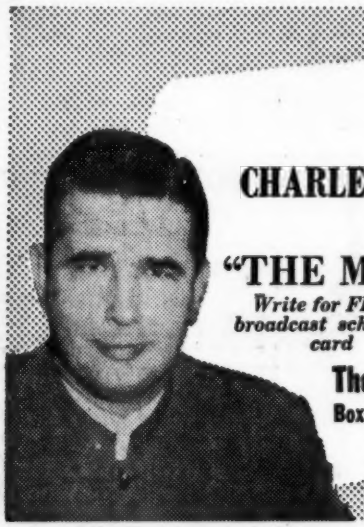

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souls. The first three sections give statistics for those who may want them, and in each there is evident the hand of God. For instance, Mr. Keeble says, "The Lord graciously saw to it that we were never embarrassed; never short of funds for any current, unavoidable expenditure," and then he adds the amazing totals of gifts from several countries.

These narratives bear the marks of all China Inland Mission literature: putting God's will first in everything, taking hardships "in stride," ever pushing forward and reaching out to preach the Gospel to those who have not heard. Here is a small book (75 pages) which will inform all the friends of the Mission, inspire every Christian worker, and stimulate prayer for the Overseas Missionary Fellowship.

The Walk, Character and Conversation of Our Lord. By Alexander Whyte. (Zondervan Pub. House, Grand Rapids 6, Mich., $3.50.) "I invite you, then, to the study of our Lord's character and walk and conversation; and, in that, to the parallel study and improvement of your own character and walk and conversation. For, first His character, and then your own, those are the two things that most concern you and me in all this world. And that is so, because all else in this world shall forever perish, and that, too, before very long."

On that premise this well-known author of a former generation sets forth, in thirty-five condensed dissertations, episodes from the life of our Lord upon earth. Seven of these have to do with His birth and childhood, and the rest have to do with various phases of His ministry and personal life. The work is neither exegetical nor expository, but practical, suggestive, and unique. Many of the topics dealt with cover matters that have been overlooked by most of us, this reviewer believes. For example, "Our Lord's Disbelief in Many Who Believed in His Name"; "How Zeal Ate Him Up"; "His Meat"; "They Said, He Is Beside Himself"; "Our Lord at Table"; "Our Lord's Holidays and Ours"; "How Our Lord and His Disciples Would Read Their Newspapers"; and the like.

The literary style is excellent, but the language is not technical. Those who are familiar with Whyte's writings will be happy that this work has been made available again, and others will be happy to discover a spiritual deposit that will warm and challenge the hearts of the saints.

The Life of Our Lord Upon the Earth. By Samuel J. Andrews. (Zondervan Pub. House, Grand Rapids 6, Mich., $5.95.) It is good to be reminded of the solid foundation laid in seminary days. This reminder comes in the form of an old textbook, "The Life of Our Lord Upon the Earth," by Andrews. Zondervan has given us a new and beautifully bound edition. Its value has been added to by

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the fact that Dr. Wilbur M. Smith has included a biographical introduction. He tells us that "this volume on the life of Christ by Samuel J. Andrews has the unique distinction of being the only permanently important, scholarly life of the Lord Jesus Christ ever produced by an American theologian. "He brings out a fact that it is well to know: Andrews was at first a lawyer, though he soon gave up the practice of law to become a minister of the Gospel. His regard for evidence is manifest throughout this volume. He tells us that "if the elements of time and place are stricken from the Gospels, the Lord's life ceases to be a truly human and intelligible one; He becomes only a wandering voice." If we want to know all we should about God's becoming man, we wish to find out all we can about when and where He was born, who were His ancestors, on which day of Holy Week did He suffer, and many other facts. The author shows us that time and place in the recorded events of Christ's life are essential parts of the great fact of the Incarnation. To go with him thoroughly into a scholarly discussion of the life of our Lord is most helpful. One of the most valuable parts of the volume is the full description and harmonizing of the post-resurrection appearances. This book was first published in 1862. It is still unique in its field, for it is recognized as the best history of Christ from the chronological standpoint ever published.

For Family Worship

By Ernest M. Wadsworth, D.D.

Daily Bible Readings on the International Lessons, issued by the International Sunday School Lesson Committee.

October 10 to 16

Mon.—Luke 1:5-13.
John's Birth Foretold.

PRAYER SUGGESTIONS: "Many shall rejoice at his birth." The time of Christ was at hand; and God, according to promise, presented to the world the great forerunner of His Son. For more than the physical miracle of the birth of John was there to be joy. As prophet of the Highest many rejoiced over John's preparatory ministry leading up to that of the glorious Messiah Himself. Our Lord said that of all men born of women there has not risen a greater prophet than John the Baptist (Luke 7:24-29). However, "he that is least in the kingdom of God is greater than he" (Luke 7:28). *Pray that you may be a good herald for your Saviour.*

Tues.—Luke 1:14-17.
John's Mission Foretold.

PRAYER SUGGESTIONS: "Many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias . . . to make ready a people prepared for the Lord." The work of the Baptist was divinely laid down in the prophecies. So is our work, as God's workmen (see Eph. 2:10). Your mission, whether it be minister or worker in some branch of His service, must needs be "according to the Word" in order to be pleasing to God and profitable to never-dying souls. *Pray for a real passion to fulfill the Word of God in your life and labors.*

Wed.—Luke 1:57-66. The Birth of John.

PRAYER SUGGESTIONS: "His name is John." Naming this predicted baby interested God and men. Man would have had the baby named after his father, Zacharias, but God fixed it so that he was called by the name mentioned to his father by the angel who had appeared to him. Both the mother and father, in harmony with God, put upon their miracle babe the divinely designated name "John." There is nothing like obedience to the will of God for loosing a tongue for praising God (see vs. 64, 65). *Pray that you may have in your life evidences of divine pleasure from doing exactly what He wants you*

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to do, against the opposition even of your friends.

Thurs.—Luke 1:67, 76-80.
Zacharias's Prophecy.

PRAYER SUGGESTIONS: "Zacharias . . . filled with the Holy Ghost, prophesied." His inspired words set forth the ministry of the great forerunner of Christ. Note his honorable title, "Prophet of the Highest." Observe his special work: "Go before the face of the Lord to prepare his ways." Fulfilled prophecy is the atheist's hard scrabble road, and the Christian's lamp in a time of darkness. *Pray that you may better know, and more appreciate, the potent power of the prophetic Word.*

Fri.—Luke 3:1-9.
The Message and Ministry of John.

PRAYER SUGGESTIONS: "He came . . . preaching baptism of repentance for the remission of sins." (How much this was needed is indicated in v. 7.) Similar Christ-preparing preaching is needed in our time. If what God says about man's wicked nature and deeds were sufficiently appreciated, the call to repentance would be loud from God-serving ministers right now. John's calls to "bring forth fruits worthy of repentance" need to re-echo from a hundred thousand pulpits. *Pray for a great awareness of evil lives and deeds all about you, and ask God for a mighty work of conviction in all churches.*

Sat.—Luke 3:10-18.
Results of John's Preaching.

PRAYER SUGGESTIONS: "And the people asked him, saying, What shall we do then?" Until sinners cry out, "What must we do?" we have little reason to conclude that our preaching of the Gospel is effective. John's preaching was in the power of the Spirit. Sins were brought to remembrance. God's attitude toward them in their sins alarmed them. We see little of this in our local churches today. Yet multitudes round about are going down to perdition. As the Baptist, and Christ, and Peter and Paul and John, preached "Repent," so must God's ministers do the same if they would please God and help souls to salvation. *Pray for revival.*

Sun.—Luke 7:24-27.
Jesus Praises John.

PRAYER SUGGESTIONS: "Much more than a prophet." John never heard Christ's commendation of his faithful ministry. It is possible that he still is waiting, like multitudes, until the day of accounts for the full awareness of how his Lord estimates his service for Himself. So, reader, be faithful in season and out in your work for your Lord. You shall have His praise in the day when He shall distribute His rewards to the faithful. *Pray to be willing to render hidden service to Christ looking only to Him for honor and reward.*